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CHURCH HISTORY

PARKER, IRENE. *Dissenting Academies in England: Their Rise, Progress and Place among the Educational Systems of the Country*. Cambridge: University Press, 1914. xii+168 pages. 4s.

The author prefaces the discussion with a brief recapitulation of the history of education in England. Even at the beginning of the seventeenth century this was thoroughly ecclesiastical. Trivium and Quadrivium were still in the saddle. The Renaissance spirit had degenerated into a narrow and lifeless classicism. Education was controlled by a dominant church in a reactionary state and in turn played into the hands of both. Especially was this true after the Restoration, when state and church joined hands to crush democracy, whether in politics, religion, or education.

In such an emergency as this the dissenting academies were born. The broad vision and fine devotion of such men as Hartlib, Comenius, Milton, and their followers prepared the ground. Founded at first by dissenting ministers deprived of their livings by the Act of Conformity, they sprang up all over England. They grew in spite of persecution. They came to be the greatest schools of their day. In contrast to the prevailing educational sterility they were fecund. They came to rival the universities. While these still clung to a narrowing classical curriculum, the academies responded to human need with the study of modern language and literature, history, science, and philosophy. They humanized the method of teaching, as well as its content. Education came to be permeated with the practical purpose to fit men for all the great vocations of life, not merely the learned professions.

Beginning as little groups of students gathered around a Morton, a Frankland, or a Doddridge, they developed into a well-organized educational institution. As our author says, "The academies were the first educational institutions in England to put into practice . . . theories which had found expression in Rabelais, Montaigne, . . . Bacon, . . . Comenius, Milton and Petty." That they contributed mightily to the educational awakening of the nineteenth century in England cannot be questioned.

H. H. W.

MASON, A. J. *The Church of England and Episcopacy*. Cambridge: University Press, 1914. ix+560 pages. \$2.50.

The thesis of this suggestive volume is that the doctrine of the apostolic succession has been the consistent teaching of the Anglican church from the Reformation to the nineteenth century. The book grew out of certain discussions within Anglicanism itself which bore on this question. As chaplain of the Archbishop of Canterbury the author has prepared an exhaustive catena of passages culled from the works of Anglican theologians and clerics from the sixteenth to the nineteenth century relating to the question of episcopacy and the attitude of the Anglican church to non-episcopal bodies at home and abroad. He believes unequivocally in "the apostolic and divine institution of episcopacy," and that "to tamper" with it "would be to throw away all that is most distinctive in the character and prospects of the Church of England." Literally a cloud of witnesses, subpoenaed from Anglicanism of the past four hundred years, offer their individual testimony or argument to support these propositions. That the arguments vary in cogency, breadth, sound scholarship, and loyalty to demonstrable facts would naturally be expected. One must be gifted with an